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Address ALL MAIL MATTER of whatever nature, whether for the EVANGELIST or for Sunday school supplies to

Brethren Book

and Tract Committee,
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COMMUNION NOTICE.

The love feast of the Johnstown Brethren church will be held Sunday, Dec. 2nd at 7 P. M. All of like faith in the doctrines of Christ's word, are invited to be present.

EDWIN E. HASKINS, Pastor.

OBITUARY.

JONES: George William Jones, son of James M. and Ann E. Jones, was born in Miami county, Indiana, at the old uncle Jerry Jones homestead, January 7th, 1860. At his death he was 34 years, 9 months and 14 days old, and was living in the same house in which he was born, having spent his boyhood days and nearly his entire life on the same farm.

On the 6th of April, 1882, he was married to Rosa Oren and to them were born five children, all of whom are living.

At the age of sixteen he united with the Paw Paw M. E. church but in the month of February last he went with his wife to the Brethren church of Roann, being the church of their choice. Since that time he has been an active and consistent member of that church.

On Sunday morning, Oct. 21st, he took his family to Roann. In the afternoon he attended church, after which he took Mr. and Mrs. Holder

home, who lived on the same farm with him. He then returned to town after his family, it then being dark, and while attempting to cross the railroad track a rapidly moving westbound special struck him, instantly killing the team. When found he was unconscious, from which he never recovered, but lived about an hour after the accident.

Thus prematurely and without a moments warning he was ushered into eternity, and while we know that the old must die, we are again hereby reminded that the young may die; that none have any certain lease on life; hence the importance of preparing for the one certain thing, death.

George was a kind companion, a loving father, a trusty friend, genial and pleasant to all he met.

Besides his wife and five children, he leaves a father, six sisters, one brother and a large circle of relatives and friends to mourn his departure. Funeral by the pastor from John xiii, 7.

L. W. DITCH.

OUR GLORIOUS INHERITANCE

How we Christians revel in the beautiful promises contained in the Word of God, and how glad we are of the blessed "alls" in such statements as the following: "All the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us." (II Cor. i, 20.) "All things are yours; whether Paul, or Apollos, or Cephas or the world, or life, or death, or things present, or things to come, all are yours." (I Cor. iii, 21, 22.) The gracious Lord has made over to us by deed of promise, bearing the signature of His blood, "all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." (II Pet. i, 3, 4.) Have we, as individuals, entered upon our glorious inheritance? Here and there is to be found one rich in this world's goods, yet going about ill-fed, ill clad. To all intents and purposes he is nothing better than a pauper.

What shall we, then, say of thousands upon thousands who are suffering the pangs of spiritual starvation, and are clothed in the "filthy rags" of a righteous self? Have such any practical appreciation of the riches of their inheritance in Christ Jesus? "According as his Divine Power hath given unto us all things that pertain unto life and godliness," God has given. Have we taken? It is only as we take the promises one by one, that in any practical sense we are inheritors. Certain it is that no part of the inheritance shall be ours in blessed realization, save that upon which the sole of our foot shall tread.

There are two conditions that make the realization of any promise

possible: "faith and patience." (Heb. vi, 12.) And here let me remark that there are certain broad principles of action underlying all God's dealings with mankind. What has been, is still, and ever will be. History repeats itself in us as individuals. A careful, prayerful study of the eleventh chapter of Hebrews would throw much light upon this subject, and if we ask God to make living to us the characters and circumstances there depicted, we shall probably see that God's particular dealing with us is not unprecedented.

I cannot do more than briefly touch upon one or two examples. To Abraham had the promise been given of a son. Imagine what our feelings would have been as weeks and months and years rolled by till Time across the promise wrote, "Impossible." And when, at length, God vindicated the faithfulness of His word by giving Isaac, and to the eye of sense the promise of a numerous seed seemed possible of fulfillment, the command went forth to slay "the child of promise."

"Again, take Joseph's case. That cruel deed of envy that made the boy a slave seemed forever to cut him off from the possibility of earthly prowess, and the realization of his early dreams could not possibly have seemed further off than when those prison doors were closed upon him. Yet each day was bringing him nearer their fulfillment, and the hardship, the discipline, and the experience gained at so great cost were fitting preparations for him, destined to be second only to the king.

And now for a practical application of my subject. I propose in relation thereto to call the land of

promise, Canaan; and the land of lowering skies, of blasted hopes, of practical disinheritance, Egypt. Our eyes are upon a particular promise, and its realization in tangible form seems so cheerfully near; when lo! we find ourselves in the land of Egypt, with what appear to us insuperable obstacles, and immeasurable distance between us and the realization of the promise.

Faith, however, at the very moment of our acceptance of a promise of our own, demands the receipt, "Believe that ye have received." Each promise is planted in us as a tiny seed, and till the time of fruit-bearing is one long test of faith and patience. Oh, the discipline and preparation necessary before we are prepared to enter our particular land of promise! Though we be lord of all, yet before we are in practical possession of our inheritance we differ nothing from a servant.—
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